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The present tendency to break down the walls between sciences presents the problem of extending the laws of physics so as to apply to phenomena in chemistry and biology. The field thus opened demands of the scholar knowledge so extensive that in future the most important results will be reached through the combined efforts of scientists in different fields, say, a physicist or chemist working with a mathematician.

Mathematical concepts (function, infinity, the continuum, etc.) are clearly brought out in their historical setting. Classing mathematicians as physicists or logicians, Picard is a physicist. "True rigor," he says, "is fruitful, and differs from that other rigor—tiresome and purely formal—which only obscures the problems that it touches."

The author announces that his book will have nothing to do with philosophy "in the ordinary sense." A scientist in his laboratory is not concerned with doubts as to the existence of phenomena whose laws he is investigating; Galileo was the father of modern science because he asked not *why* but *how* bodies fall. But a student of philosophy in the broad sense will find the book full of interest. The author suggests, for example, that we owe the idea of cardinal number (number pertaining to a group) to our sense of sight, and the idea of ordinal number to our sense of hearing. And throughout the treatment of non-Euclidean geometries and the "new physics" it is evident that the author has a keen philosophical interest. In fact, his general attitude toward science is itself a philosophy. The notes by F. Lindemann are rich in references for further study.

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The Mental Capacity of the American Negro. MARION J. MAYO. New York: The Science Press. Pp. 70.

Marion J. Mayo has made a study of the class standing of 150 colored students in the high schools of New York during a space of about three years. From this study the author concludes, "that as regards the mental heredity of the Negro and white races as represented in our Northern States, the average mental ability of the white race, so far as this ability is exercised in school studies, is higher, but not a great deal higher, than that of the colored race; and that as regards the mental variability, the white race is more variable, but not a great deal more variable, than is the Negro race."

To base conclusions as to ten and one quarter millions people on a study of 150 would seem to be a little rash. It is, however, especially questionable when the measurements relied on are the class marks given in a public school system. Further than this, Miss Mayo had no means of knowing how "colored" these students were; that is whether they were seven-eighths white or seven-eighths black, whether they represent Bantu or Hottentot Negroes, Songhay or Pygmies. To assume then that these 150 pupils represent a "race" was going far beyond the evidence.

The author says, that, "if we admit that white pupils on the whole surpass colored pupils in school ability, we may well ask whether this is due to causes that are accidental, temporary, and removable, or to causes that are fundamental and ineradicable. In other words, is this difference a matter of opportunity, or of heredity?"

The answer is not certain, the author admits, but concludes that the main factor is to be found in "race heredity," because "everything in the power of educator, philanthropist, and lawgiver has been done for the equalization of opportunity."

It will occur to every person who knows anything about the race problem in America that this is a monstrous conclusion. As a matter of fact the colored children in the high schools of New York suffer:

1. From poor training in southern schools, whence the majority of them come;
2. From the necessity of working their way through school, thus having little time for study or recreation;
3. From home surroundings, which do not encourage study and do not afford the kind of help which high-school home study calls for;
4. From a lack of that general social contact out of which the ordinary white boy in the big city gets so much of his education.

Other groups of students of all races suffer to some extent from similar difficulties, but it can easily be proven that the colored student suffers a little more from the causes enumerated. Is it not then reasonable to assume that lack of opportunity rather than "race heredity" fully accounts for the comparatively small differences which the author finds?

Beyond this, the reader of a study like Miss Mayo's feels impelled to criticize the underlying method. The material relied upon is so small and so questionable that no author would dare to use it for any conclusion except one of which the public approves.

Suppose, for instance, that the native-born American in this study had been compared with Russian Jews in the high schools, or that persons of Irish descent had been compared with Germans. Before any author would have dared to come to conclusions he would have built up a body of facts extending over long periods. Undoubtedly, the statistical method is going to be used in psychology more and more in the future, but it is going to call for a system of enumeration and a weighing of probable evidence and a definition of terms of which this author shows no adequate conception.

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JOURNALS AND NEW BOOKS.

RIVISTA DI FILOSOFIA NEO-SCOLASTICA. June, 1914. *Il problema criteriologico o il problema ontologico?* (pp. 189–195): A. Cuschieri. – The so-called problem of criteriology is nothing but the old problem of universals in a new form; and it is time to do away with this old-new question, of which nobody has yet been able to determin the nature and the limits. *Francesco Suarez. In margine della storia della filosofia* (pp. 196–218): M. Brusadelli. – An analysis of Scoraille's recent